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Of the Church · By the Church · For the Church

Luther League Review

OFFICIAL · ORGAN · OF · THE · LUTHER · LEAGUE · OF · AMERICA.

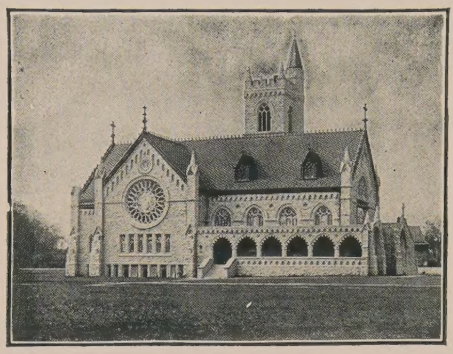
EASTER NUMBER

Jesus Lives.

Jesus lives! How sweet the story
That is told to us to-day;
He is risen in His glory
From the dark grave's weary way.

Jesus lives! The hosts are singing,
Victory o'er the grave is won,
Joyfully to sad hearts bringing
Tidings that the conquest's done.

—Erle Greiner.



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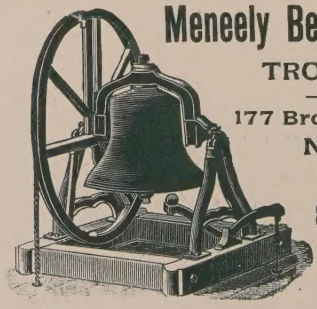

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Of the Church—By the Church—For the Church

Luther League Review

Just Before the Dawning

By Anna M. Landis

THE dawning of life's day is a period of preparation of beauty, of gladness. Just before the dawning all is expectant longing, a joyful hope of the glad morning soon to awaken into a bright day.

If we look out upon the landscape just before the dawning of a summer's day we are filled with anxious thoughts of the approaching day. With this stillness which precedes the dawn there is a sublimity which is beyond our knowledge. We behold the morning stars in their celestial brightness, and we know God is beyond the beautiful firmament gazing, as we gaze, upon the scene of perfect tranquility. The world is still resting from the toils and cares of the previous day. As we gaze on the scene we think of the protecting care of our Heavenly Father, who ever watches over His children. How glad we should feel that we can say to Him, "Into Thy hands I commend my spirit."

The dawning of a bright day is like the realization of hidden hopes. Some of the greatest events in the history of the world were realized in the dawning of the morning, and now at this return of gladsome Eastertide we think of the anxious moments of Mary Magdalene and the other women as they wended their way to the grave of their Master. Who shall roll away the stone from the tomb? Scarcely had the morning dawned when they reached the grave, and, lo! Jesus

THE EASTER DAWN

was not there. Oh, the anxiety of that moment! "They have taken away my Lord, and I know not where they have laid Him" burst from the lips of one whose love for her Master could not be silenced. But mark, the sound of the white robed angel proceeds from the tomb: "Be not affrighted; ye seek Jesus of Nazareth, which was crucified; He is risen; He is not here; behold the place where they laid Him."

We as Christians should ask ourselves the question, "Have we looked into the open sepulcher seeking our Saviour?" At each recurring Easter morning do we seek Him more earnestly than in years gone by? Have we brought some one with us to seek this Jesus of Nazareth who was crucified for our sins? If not, let this Eastertide be our gateway to a new life, and let all the days of our brief sojourn here on earth be as the Easter morn.

While we may have looked into the open sepulcher ourselves, but many have failed to tell the glad story to those who would be glad to catch a glimpse of this new life, which to them is very obscure. The glad morning has not yet dawned on their vision. Over in India, down in dark Africa, and in the islands of the sea, the benighted nations are waiting for the morning to dawn. Those who have sacrificed home and friends here in the land of plenty and manifold blessings will welcome the new and beautiful day which will soon burst into greatest splendor upon their view.

The dawning of Easter morning reminds the Christian world of life's greatest drama. Christ has burst the prison door, and conquered death and the grave. To the heathen who know not God the grave must be a frightful prison—dark, gloomy and full of terror; but to the Christian it is a resting place, hallowed by the King of Kings. From the tomb we still seem to hear the angelic message, "He is risen;" and again we hear His own words, "I am the resurrection and the life." Therefore, we turn from the grave of a loved one, and are comforted with these thoughts.

Could we have witnessed the scene on the morning of the resurrection, as Christ left the tomb, the sublimity would have dazzled our eyes. As in life Christ avoided publicity, so in that august moment He preferred to be alone with His Father. In this He would teach us to ever be in sweet communion with our Father. The happiest moments of our busy lives are those spent in secret in the presence of the King.

Let us rejoice, therefore, that our Saviour has come. Yes, the Light of the world, even Jesus, has come to seek and to save all who were lost.

Easter Belongs to the Church

Commercialism has to a very large extent invaded the Christmastide. Its baneful influence is felt, and in recognition of its pernicious influence moderation in the giving of gifts is being insisted on to stay the lavish extravagance that has little of the Christ-like spirit in it, and apparently cares less for the Lord's needy poor. A strong tendency is perceptible to utilize Easter for the same commercial purpose. It is a subtile, insidious growth of sentiment in the wrong direction. Its sign is in the windows of the great stores on the principal streets of our cities. It is of the utmost importance this festival of the Church should be kept pure and free from this spirit. The Easter joys belong to the world beyond the smiling and the weeping of earth. It is the holy hour of the Church's life. To preserve its sanctity our young people can do much by refusing their money and aid in support of this tendency to secularize and commercialize the greatest festival of the Church. Easter, in a peculiar sense, belongs to the Church, and its lessons are vitally concerned with man's spiritual welfare and his immortal destiny.

Prone to Err

Man is so prone to err that he should reflect a little before drawing attention to the mistakes of others. A professor who prided himself on his correct English heard his wife remark:

"I intended to tell Jane to bring a fresh bucket of water."

"You doubtless mean a bucket of fresh water," corrected the professor. "I wish you would pay some little attention to your rhetoric."

A few moments later he said:

"My dear, that picture would show to better advantage if you were to hang it over the clock."

"Ah," she replied, "you doubtless mean if I were to hang it above the clock. If I were to hang it over the clock we could not tell the time. I wish you would be more careful with your rhetoric, my dear."

And the learned professor became all at once very much interested in his book.—*Chicago Journal.*

THE late William E. Dodge declared that many wealthy men spend more on their horses than they do on uplifting their fellow-men. Statistics show that more money is spent in the United States for chewing gum than for missions. Such facts speak volumes as to the room for further civilization, not to say Christianity, right at home!—*Little Missionary.*

The Easter Gift

By Rev. G. H. Trabert, D.D.

WHEN on the day of Jesus' birth the angels sang "Glory to God in the highest, and on earth peace, good will toward men," hope was held out to the world. It was the dawn which presaged the day. It indicated that the time in the world's history had come when the Sun of Righteousness would "arise with healing in his wings" and shed its benign influence over the world, assuring life to every one that believeth. As the sun in the spring melts the ice and snow and awakens new life in nature, so the Resurrection of Jesus brought new life to the world. He triumphed over death that He might give life to every one that believeth.

"He that hath the Son hath life." Life out of death is the joyful Easter message. The gloom of Good Friday, when the hopes of the apostles, who had looked upon Jesus as the one who would redeem Israel, died, represents the condition of the world without Christ. Before Jesus came and made atonement for sin by His death the condition of mankind was hopeless. With respect to the everlasting future the condition of every one who is not a believer in Christ is as cheerless as the hopes of the apostles when Jesus was laid in the tomb. To those friends who had clung to Him until the last, when His enemies triumphed in His crucifixion, there was the deepest disappointment. Their sun had set. The one who had had power over death was himself death's victim. With His burial all their hopes were buried. Some of them went to the sepulcher on Easter morning to take a last look at the lifeless body and to lovingly add their tribute to the spices with which it was enveloped. How amazed they were when they found Him not, but found the grave clothes which had covered His sacred body carefully disposed, with no evidence of violence or haste as if human hands had robbed the grave of its victim. How startling the announcement by the angel, "Why seek ye the living among the dead? He is not here, but is risen." Again and again on that first Easter day are the words repeated, "the sepulcher is empty, the Lord is risen," and as often come the expressions of doubt, How can that be! Only when He had appeared to different ones at different times were the doubts and fears dispelled, and they were enabled to rejoice in the assurance that "the Lord is risen, indeed."

With the assurance that He lives hope is revived, they are filled with new life, they are inspired with new courage. Though He appeared to only a few and on rare occasions, all who had been His disciples believed the testimony and rejoiced in Him who lived in them. Faith in Him gave them courage, and the assurance, "Lo, I am with you alway, even unto the end of the world," inspired them with new hope and confidence. Their hopes were revived because He lived, for it gave them assurance of life.

The Easter gift is the risen Christ. It is the gift of life. Death is conquered through Him who is the life. This is the gift to the world, for Jesus gave His life for the world.

The day of the resurrection of Christ is the most glorious day this earth has seen since the creation of man, and it will only be superseded by that more glorious day when the redeemed of the Lord shall meet their Redeemer in the air and be welcomed home into the eternal kingdom of glory. In Paradise was the tree of life of which the race was deprived when sin entered and man became subject to death. Since death came upon the whole race through the fall life could only be restored by the conquest of death. The Resurrection gives the assurance that death has been overcome. The empty tomb declares:

> "Death is conquered, man is free,
> Christ has gained the victory."

The resurrection of Jesus sheathed the flaming sword which kept "the way of the tree of life," because death was robbed of its spoil and the grave of its victory, and the gates of Paradise were reopened. The way to the tree of life has been cleared for all who will believe in Christ the living Saviour. This is the greatest boon to the world. There have been conquerors who have achieved brilliant victories and have thereby brought blessings to mankind, but they were at best only temporal and the benefits secured were only for a certain class, race or nation. The Easter gift embraces the world. Every race and nation upon earth participates in the benefits secured by the resurrection of the Son of God. Jesus laid down His life for the world, and by His taking it up again He offers life to the world. But only those who believe in Him come into the enjoyment of that life. Only to them is the way to the tree of life, which stands in the midst of the Paradise of God, made clear.

Jesus lives! Blessed message from the tomb. How its first announcement must have thrilled the hearts of those who found the sepulcher empty on that first Easter morning! It is the message to His believing children which gives them comfort and hope, for He has declared: "Because I live ye shall live also." With these words He already com-

forted His disciples before He suffered. To Him His death and resurrection were but as summer clouds which pass before the sun, casting a brief shadow on the earth, from which the glorious orb of day beams forth again in all its glory. Because He lives He declares: "Ye shall live also." Their life grows not out of themselves, but out of His life, as the fruit grows out of the tree. The true believer has this life now. Jesus does not say that "He will receive life at some future time," which would leave the Christian, while on earth, in a state of constant doubt. He means that the believer has it in possession here and now. The Easter gift of life is not a distant reward, but it is a present treasure in the heart of every true believer. "Jesus died—Jesus lives." The knowledge of this truth is salvation, for by His death He made reconciliation, and by His resurrection He assures to us peace, forgiveness and eternal life.

Jesus lives! This is the declaration of liberty. He, having burst the bonds of death, has by it struck the shackels with which Satan had bound the race in abject slavery to sin from all who believe in Him as their Redeemer and Saviour. Wherever the message of the Resurrection comes this liberty is proclaimed. No power can longer hold in bondage those who accept the message of the atonement made on the cross and sealed in the Resurrection. It appeals to every son of man, for it is the message of divine grace which offers salvation, and where the grace is not stubbornly refused there Jesus comes and fills the heart with joy and peace. There is the assurance of life, for "He that hath the Son hath life." This assurance expresses itself in the firm conviction:

"I know that my Redeemer lives!
What comfort this sweet sentence gives!
He lives, He lives, who once was dead,
He lives, my everlasting head."

With this assurance the Christian can face every difficulty, can suffer every trial and can bear every cross. Christ living in him he has conquered self and he can conquer death. When affliction overwhelms him he can say with the Apostle Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." He finds that wherever his lot may be cast, and whatever may betide, the risen and ever-living Saviour is at his side, lights his pathway with the rays of His grace, upholds him with His everlasting arms and leads him in triumph into the heavenly mansions. Blessed he who rejoices in the precious Easter gift, in whose heart Jesus, the Sun of Righteousness, has arisen "with healing in His wings."

"Jesus lives! for me He died,
Hence will I, to Jesus living,
Pure in heart and act abide,
Praise to Him and glory giving.
Freely God doth aid dispense,
This shall be my confidence.

The Easter Warning

By Rev. J. M. Brampkamp

"He that hath not the Son of God hath not life."

The Easter season is one of the happiest of the year. The reason for it is not hard to find. The event which is commemorates—namely, the resurrection of our Lord—is the crowning proof of His divinity, and adds the seal of certainty to all the claims which He has made. It tells that salvation from sin is no mere dream, but an accomplished fact. It assures men of their own resurrection and triumph over death. The message of Easter is emphatically "Life."

But, we ask, Is the resurrection life an altogether new one? No, for as has been well said, "This life and the one to come are not two, but one and the same. Death is not the ending of one, and the resurrection the beginning of the other, but through all there runs the one imperishable life. A river which plunges into the earth, is buried for awhile and then bursts forth more mightily and in a fuller tide, is not two, but one continuous stream. So with life and death."

But again we ask, What kind of life is this of which this can be said? Is it the life of the body? Without doubt it is. These frames, so fearfully and wonderfully made, shall not perish. They may moulder away into dust, but God will build them up again. Is it the life of the mental faculties, the judgments, the feelings, the affections? Again we answer, Yes. But above all, the life here spoken of is the life of the spirit. The life of the soul is immortal, an image of God's own eternity. It lives on in sleep; it lives on in death; it lives even more abundantly and with fuller and mightier energy. The words of an unknown poet contain the thought, although it might have been expressed with greater positiveness:

I watched a sail until it dropped from sight
Over the rounding sea. A gleam of white,
A last far-flashed farewell, and, like to thought
Slipped out of mind, it vanished and was not.

Yet to the helmsman standing at the wheel
Broad seas still stretched before the gliding keel.
Disaster? change? He left no slightest sign,
Nor dreamed he of that dim horizon line.

So may it be, perchance, when down the tide
Our dear ones vanish. Peacefully they glide
On level seas, nor mark the unknown bound;
We call it death—to them 'tis life beyond.

But what has been said thus far applies to "eternal existence" more than to that which we ordinarily mean by "eternal life." The Easter Warning is intended to impress upon us that there is a future that they who endure it might well wish were not eternal, but would rather end in complete annihilation. Though an eternal existence, we speak of it also as an eternal death, for it is an everlasting separation from God and holy beings, and an unending companionship with the sins done in the body, with the ungodly and with the Prince of evil spirits himself. This life also is merely a continuation of the one lived in the period of probation. To return to an illustration previously used: The stream which buries itself cloudy and turbid shall rise cloudy and foul. The waters that pass clear and bright into the earth shall rise from it clear and bright again.

That which lies at the bottom of such an unhappy experience is the sinner's relation to Christ. "He that hath not the Son of God hath not life," either for this world or for that which is to come. John the Baptist emphasized the same thought when he said to his questioners: "He that believeth not the Son shall not see life; but the wrath of God abideth on him." Jesus Himself expressed it thus to Nicodemus: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

"Not to have the Son" means nothing more nor less than not to believe on Him. He who refuses to believe in Christ, which includes implicit trust in Him as the Saviour, is in a state of condemnation before God even while he lives. The curse of the broken law, which we all deserve, is upon him. His sins are upon his head. He is reckoned guilty and dead before God, and there is but a step between him and hell. "Faith takes all man's sins away. Unbelief keeps them all on him. Through faith a man is made an heir of heaven, though kept outside until he dies. Through unbelief a man is already a subject of the devil, though not yet entirely in his power and within hell. The moment a man believes, all charges are completely wiped away from his name. So long as he does not believe, his sins cover him, and make him abominable before God, and the just wrath of God abides upon him."

There is no sin, therefore, so great and so damning and ruinous to the soul as unbelief. In one sense, it is the only unpardonable sin. All other sins may be forgiven, however many and great, and a man may stand complete before God. But if a man will not believe on Christ there is no hope for him; and if he persists in his unbelief he cannot be saved. Nothing is so provoking and offensive to God as to refuse the glorious salvation he has provided at so mighty a cost, by the death of his only begotten Son. Nothing is so suicidal on the part of man as to turn away from the remedy that can heal his soul. Other sins may be scarlet, filthy and abominable. But not to believe on Christ is to bar the door in our own way, and to cut off ourselves entirely from heaven. It has been truly remarked that it was a greater sin in Judas Iscariot not to believe on Christ for pardon after he had betrayed Him than to betray Him into the hands of His enemies. To betray Him no doubt was an act of enormous covetousness, wickedness and ingratitude. But not to seek Him afterward by faith for pardon was to disbelieve His mercy, love and power to save.

The Easter Warning, therefore, calls to mind the fact that a man may have a name to live and yet be dead. He may appear to be in robust health and manly vigor, yet he is but as a corpse walking about, for "he that hath not the Son of God hath not life." The contagion of the Easter joy which others feel may even affect him as by reflected light, but he has no real part in it. He has not yet learned the true secret of Easter. There may be the form of godliness without the power of it. Outwardly all may appear fair, but within is death, which may abide forever. For such may every Luther Leaguer pray that, heeding the Easter Warning, he may receive the Easter Gift and have genuine part to all eternity in the true Easter joy.

Our Scandinavian and Finn Brethren

The significance of the strength of the Lutheran Church of Scandinavia and Finland to the future growth of the Lutheran Church in America, in view of the present growing immigration from these countries, may be seen from the following comparative statistics of the three strongest Protestant national churches in Europe: The Lutheran Church of Scandinavia and Finland, 13,150,000; the Lutheran Church of Germany, 36,500,000; the Episcopal Church of England, 16,800,000. The reason of this favorable Protestant showing of the Scandinavians is that neither Romanists nor the Nonconformists have found a following among the Scandinavian and Finn Lutherans.

An Easter Message

From the General Secretary

THE world's bedlam of noise and the din of life cannot be allowed to make inaudible the voicing of the sweet message of the Gospel. Lent is a time that shows that the ministry of love subordinated the doing good to men's bodies to the aim of winning their souls for salvation unto eternal life. Easter introduces a new thought. The man of sorrows and acquainted with grief has become the conqueror of death and the grave. Life and immortality are come to light because he poured out his soul unto death, and ours is a faith in a risen and living Christ. Our young people appreciate the teachings and special significance of the various seasons of the Church year. It is worthy of note, too, that its observance has a growing influence outside our own borders that makes for the beauty and the sweetness and blessedness of holy living.

Recently it has been a helpful privilege to meet some aggressive young Lutheran business men devoted to the Church of their fathers. This article is being written in the office of one of our young men, whose splendid tact and energy as business manager has developed a fine and growing business and made his services invaluable to his company. Everywhere our young Lutheran business men are forging to the front. Their energy and success, consecrated to the Church of the Augsburg Confession, is a healthy sign for the future.

At Atchison, Kan., the Luther League is doing some excellent work. During a short trip through the southern and central portions of the State the kindly inquiries showed a growing interest in the important work the Luther League of America is doing for the Church. The interest taken by the pastors in it as a means for developing and training their young people is drawing them together in active Christian service for the Church in bonds of a beautiful friendship and a most cordial fellowship.

One of the pleasant features of our recent work was several evenings spent socially with active Luther Leagues. This is one phase of the Luther League's purpose. Every one present seemed to be thoroughly enjoying themselves.

At Cedar Rapids, Iowa, is a young Lutheran who has the finest private library in the State—rare editions, fine bindings and gems of the printer's art. One section of his library has over 350 titles on book printing and binding. To him the Lutheran Sunday school of Cedar Rapids is largely indebted for its fine, well selected library. The meeting of the Young People's Society was full of life. There were no moments wasted, and the leader imparted her own enthusiasm to the meeting. It did not drag.

Here may be added a thought from the devotional pen of Andrew Murray:

Let prayer be a personal effort. If any man see his brother he shall ask. We are so accustomed to act through societies and associations that we are in danger of losing sight of the duty resting upon each of us to watch over those around him. Every member of my body is ready to serve any other member. Every believer is to care for the fellow-believers who are within his reach, in his church, his house or social circle. The sin of each is a loss and a hurt to the body of Christ. Let your eyes be open to the sins of your brethren around you; not to speak evil or judge or helplessly complain, but to love and help and care and pray. Ask God to see your brother's sin, in its sinfulness, its danger to himself, its grief to Christ, its loss to the body; but also as within reach of God's compassion and deliverance. Shutting our eyes to the sin of our brethren around us is not true love. See it, and take it to God, and make it part of your work for God to pray for your brother and seek new life for him.

At North Platte a blizzard was raging. It was a small but interested company of young people who braved the storm. Great things can be accomplished by a small company of earnest, interested persons. It is not always the "big meeting" that does things and accomplishes the most. The spirit is everything.

The local committee in charge of the Buffalo convention, August 16, 17 and 18, are to be congratulated on the publication of a convention bulletin. It is a happy idea. When will No. 2 appear? From now until the convention the attention of our young people will be toward Buffalo. It is hoped every Lutheran Young People's Society will feel sufficiently interested to have a representative present at this convention.

A girl who wished to conquer a habit of sharp speech that she noticed in herself tried the experiment of confessing in prayer each night every unkind remark she had made during the day. The change in her talk was soon very marked. "I felt so ashamed as I repeated such words before God," she said years afterward, "that all day long I tried to guard against having any to confess the next night. I grew to hate the sin, and then, of course, I stopped it. The trouble had been before that I really didn't hate it, though I thought I did."—*Sunday School Visitor.*

Crowning the Queen of the May

By Rev. Charles L. Fry, Philadelphia

IN these days when young people's societies all over the country are at their wits' end in devising new recreations, the good old-time festival of crowning the May queen is altogether too pretty and innocent an outdoor springtime fete to let the ceremony die out at the rapid rate of the past decade. Surely it can claim to combine both features, of having no objectionable suggestiveness of the ball room or theater (as many modern church entertainments unfortunately do have), and at the same time being picturesque and artistically beautiful to the last degree. Another exceptional feature is that no matter how large the membership of the League may be in both its young people's and its junior departments, there is abundant room for everybody to take part; the more the merrier. All the Leagues of a city or of a Central may readily combine. Bright, sparkling glees and choruses are interspersed throughout the programme from beginning to end. The older girls all wear white dresses and a profusion of flowers of

every color. They take their permanent position near the throne before the exercises are begun. Whatever parts of the programme require motion are willingly and enthusiastically executed by the spirited girls and boys of the junior membership, such as you see in the picture of the junior pyramid, every one of whom wears a floral wreath and carries a flag. Especially in drawing the royal chariot in the triumphal march from the queen's pavilion (an improvised tent at the extreme end of the lawn, made of variegated bunting of the Luther League colors, and curtained with the Stars and Stripes), through a series of flower arches, as illustrated in the other picture, to the throne, the youngsters are tremendously in evidence. The contagion of their uproarious shouts and laughter irresistibly imbues all spectators with the spirit of the occasion. The arches are simply pieces of wicker, or any light wood which easily bends without breaking, about 12 feet long, entwined with flowers, either natural or artificial. This is the feature of the programme which the young men can best fulfil, and there cannot be too many of them. Each two of the young men, whose part is to lift aloft an arch for the gleeful procession to pass through will be easily able to borrow enough artificial flowers to decorate their own arch, and have some to spare for others. At the given signal of the bugle call, as the little children scamper from the foot of the throne (while the members of the League are singing the opening chorus) across the lawn to get hold of the rope and pull Her Majesty's chariot to the scene of coronation, they first draw this chariot through the complete circle of the flower arches. The chariot is a light sulky, whose wheels and shafts are so covered with paper flowers of every hue that no one can recognize it. These flowers can be easily kept from year to year. On reaching the throne the queen dismounts and receives the crown and tne scepter from the hands of two of her maids of honor, while her loyal subjects wave their garlands and flags. Here is where the scene reaches the climax of its loveliness. The whole occasion is full of genuine beauty and innocent fun. The May pole feature had better be eliminated. The conclusion is a simple outdoor luncheon about sunset. Daisies, buttercups, mock orange, peonies, bridal wreath, dogwood, laurel and wild flowers of many varieties are in the hight of their bloom before the close of May, besides a number of roses and cultivated garden flowers. Is there any reason, then, why such a charming floral pageant which used to be so widely popular a generation ago should be allowed to be forgotten. If you think of trying it, now is the time to begin preparations.

Why God Elects to Save Man Through Grace

"For by grace are ye saved through faith, and that not of yourselves, it is the gift of God."—Eph. 2:8.

"Pilgrim's Progress" is widely known as the work of John Bunyan, while he is now almost unknown as the writer of sound theology, and yet that he was able to preach effectively is forcibly shown in the following extract from one of his sermons.

God hath ordained and doth choose to save us through grace, because were there another way apparent, yet this is the way that is safest and best secureth the soul. "Therefore it is by faith, that it might be by grace, to the end the promise (the promise of eternal inheritance, Heb. 9:14-16) might be sure to all the seed." No other way could have been sure. This is evident in Adam, in the Jews, and I will add the fallen angels, who being turned over to another way than grace you see in a short time what became of them. To be saved by grace supposeth that God hath taken the salvation of our souls into His own hand, and to be sure it is safer in God's hand than ours. Hence it is called the Salvation of the Lord, the Salvation of God, Salvation and that of God.

When our salvation is in God's hand, Himself is engaged to accomplish it for us.

1. Here is the mercy of God engaged for us. Romans 9:15.
2. Here is the wisdom of God engaged for us. Eph. 1:7, 8.
3. Here is the power of God engaged for us. I Peter 1:3-5.
4. Here is the justice of God engaged for us. Romans 3:24, 25.
5. Here is the holiness of God engaged for us. Psalm 89:30-35.
6. Here is the care of God engaged for us, and His watchful eye is always over us for our good. I Peter 5:7; Isa. 27:1, 2, 3.

DAY SPRING; OR, CHRISTIANITY IN ITS RISE AND EARLY PROGRESS. By the Rev. John Dietrich Severinghaus, D.D., of Chicago. Severinghaus & Co., Chicago.

This little book, beautifully bound in purple and gold, is intended especially for young people of about confirmation afe, and its careful reading will delightfully surprise older people. It portrays in a connected way the dawn of the Christian era, the life of Christ and His Apostles, the progress of the Church during apostolic days, the inspiration, writing, preservation of the Holy Scriptures, the testimony of profane history, art, legend, apochryphal writings, the sources and formation of the Apostle's Creed.

All this is written in a pleasing and popular style and published at popular prices. We recommend it heartily to our young Lutherans.

The Maid of Hemnitz.

By Laura Scherer Copenhaver.

"Amid the turmoil of the mediæval Church, whose garments were so often stained with the blood of Christ's holiest saints," there is no figure more heroic than that of John Huss. The bare facts of his life make a romance through which sounds one battle-cry—For the Truth! For the truth this man hazarded everything, even life itself. Hazarded, and lost? No! because to bear witness for the truth even when no danger menaces us—is it not a good thing? To bear such witness in the face of great peril—is this not better far than ingloriously to prate of commonplaces all our lives? To die for the truth—can there be sublimer close to the most noble life?

In the following narrative of the life and times of John Huss, History has been made to wear the garb of Fable, but whenever chronological accuracy has been sacrificed it has been in order that the more "intimate spirit and meaning of the times" may be made manifest.

Chapter IV

The Council of Constance

IN the year of our Lord fourteen hundred and fifteen the city of Constance was enlivened by the presence of a multitude of great spiritual and temporal dignitaries, called together by order of the Emperor Sigmund to debate upon matters of vital importance to the nations of Europe.

The brilliant and costly robes of the 33 cardinals, 47 archbishops, 155 bishops, mingled with the somber gowns of the 750 learned doctors from the universities. The gray cowls of the Franciscan monks brushed the black mantles of the Dominican friars. The steel clad warriors in the train of the Emperor of Germany jousted outside the city gates with the gay knights from the court of the mad King of France.

The three rival popes had been deposed. Gregory, the puppet, had good naturedly resigned the tiara to accept a cardinal's hat. John, the pirate, had pretended to submit, and then had fled from Constance disguised as a groom with a crossbow on his shoulder, only to be retaken and imprisoned in the castle of Heidelberg. Benedict alone refused to obey the decrees of the Council, and from Spain hurled impotent threats at the Emperor and the Princes.

John Huss, the obstinate heretic from Bohemia, had been summoned to appear before the Council. A safe conduct from Sigmund himself had guaranteed his return to Prague unharmed. Against the advice of his friends Huss had undertaken the journey. He longed for an opportunity to speak of the truth he loved before an assembly representing the great powers of all Europe. In utter disregard of the provisions of the safe conduct Huss had been imprisoned in a lonely monastery on the banks of the Rhine belonging to his bitterest foes, the Franciscan monks. Here he languished from a fever engendered by the pestilential atmosphere. All appeals made by his friends, among whom was the noble and powerful Von Chlum, were in vain.

Indeed, the efforts of these friends of the great Bohemian teacher only aggravated his sufferings. For the bishop of Constance, fearing that a rescue might be attempted, ordered Huss to be removed to the castle of Gottlieben, where he was chained hand and foot to the wall of his dungeon.

Thus John Huss had languished in prison while the Council had entertained itself deposing popes and adjourning to witness the tournaments outside the walls of the city.

On April 4, late in the evening, two horsemen rode into Constance. As they passed through the gates a man stepped from the shadows and grasped the reins of the foremost horse.

"Jerome! Jerome of Prague!" he said in low tones.

"Von Chlum! Why art thou here?"

"Huss has asked me to warn thee not to enter the city. If thy presence here be known thy life is in danger."

"I gave my promise to Huss that I would come to his aid as soon as he sent for me. I had the message from him three days ago, and I have ridden hard for three days that I might reach him. What does this mean?"

"We have learned that thou also hast been accused before the Council. Huss has not yet been granted a hearing. His condemnation is certain."

"Alas!" cried Jerome of Prague. "Can nothing be done?"

"The angels of martyrdom and victory are brothers: both extend protecting wings over the cradle of future life."—*Mazzini.*

"We know not," answered Von Chlum, with an air of deep sadness. "But come with me. I will guide thee to a place of safety, and ere morning dawns we will find fresh horses for thy return. Who is with thee?"

"My young nephew, Rudolf Faulfisch; a student of the university and one who loves Huss as ardently as any."

"He, too, had best return with thee," said Von Chlum.

"That will I not," said Rudolf, "until I have seen Huss himself."

"Silence!" said Jerome. "It is not wise to endanger thy life without good cause."

"Alas!" said Von Chlum. "Thy devotion can do naught for our beloved Huss."

"Yet," said Rudolf, "I will learn his wishes from his own lips. There is no danger to me, and, besides, mine uncle, John of Norvona, is in Sigmund's train quartered in the city. He will protect me."

"Think not that any are safe who proclaim themselves the friends of Huss," said Von Chlum.

In the apartment to which Jerome and Rudolf were conducted, there were already gathered a number of the nobles of Prague and several doctors from the university.

They united in advising Jerome to leave the city before his presence was discovered.

Rudolf again avowed his intention of seeking his Uncle Norvona, and remaining in Constance until after the trial of Huss.

Indeed, the prospect of seeing his beloved teacher standing before the great array of sovereigns and princes had so seized upon his ardent imagination that no persuasions of his Uncle Jerome could induce him to leave Constance. He bade Jerome farewell before dawn, and set out to find John of Norvona.

Von Chlum had directed him to the part of the city in which the Emperor's soldiers were quartered.

Day was breaking when Rudolf accosted a citizen of Constance with the inquiry:

"Are there any of the Emperor's soldiers lodged in this part of the city?"

"Go to!" was the answer. "All Constance swarms with the German dogs! Yonder comes a troop of them at this moment. After a night of revel they pollute the break of day with their singing and swearing. We are well rid of Pope John and his train of villian monks and swaggering priests. God grant the Emperor and his cutthroat robbers may follow soon! I care not if I be hanged for saying so. A curse will light upon our city for harboring this Council of Learned Fools!"

Rudolf stayed not to hear the conclusion of the speech of the indignant citizen of Constance.

He walked toward the troop of soldiers who were galloping up the street.

With his eyes fixed upon them he ran against the very man he sought—John of Norvona—who was walking with head bent upon the ground.

"Ha! Knave," cried the older man. Then, with a start, he recognized his nephew.

"Rudolf! Rudolf Faulfisch!" he cried in amazement.

"'Tis thou, Norvona! How art thou, uncle?"

"Why art thou here, Rudolf? Constance is no place for a student who hates strife and bloodshed as thou dost."

"Yet there are many students in Constance. I must have speech with thee, uncle. Art thou near the Emperor, as thou wast near the King?"

"Ay!" said Norvona. "I follow my leader to the death, Rudolf, as thy fathers did."

"Then thou wilt find for me means of speech with John Huss?"

"In faith, I tell thee, those who have speech with Huss are closely watched."

"I care not. Hast thou seen him, uncle?"

"I have seen him," said Norvona. "I and my men brought him into Constance in chains. He will not retract. I have known it since first my eyes met his."

"Rather would he die a thousand deaths!" exclaimed Rudolf.

"I told thee long ago that naught could save thy Huss. Proclaim thyself his follower, and thou, too, must share his fate."

"Die beside him! Gladly would I meet death with him if I can do naught to save him."

"Thou wouldst have made a soldier, Rudolf! Where is thine Uncle Jerome?"

"He is on his way from Constance back to Prague."

"It seems he chooses rather to flee than to share the fate of Huss?"

A flush of shame spread to Rudolf's forehead. It had seemed to him also that his favorite uncle had shown a lack of courage in leaving Constance.

"'Tis by the request of Huss himself that my uncle leaves," he said.

"Have it as thou wilt, Rudolf," said Norvona. "Thou hast no eye for the faults of Jerome of Prague, and no ear for the words of John of Norvona."

"Thou wrongest me, uncle. In all else but in this matter of forsaking the truth and deserting him who has led me to know the truth I hear thy words most gladly."

"There is that about this serf and heretic that pleases me, Rudolf. What dost thou say to a rescue? A few stout men, and the walls of his prison were easily scaled."

"Ah! wouldst thou, uncle!" exclaimed Rudolf in wonder, hardly daring to hope that he had understood Norvona aright.

"He is closely guarded, but the thing can be done. I can find entrance to him without suspicion."

"Do not delay," cried Rudolf, impetuously. "We know not how soon it may be too late."

On the following night John of Norvona held an interview with the serf, the heretic, the university doctor.

In the bare cell of the convent the warrior and the heretic met. The large eyes of Huss shone more brightly in his face, which was pale and emaciated from his long imprisonment. Their luster was not dimmed by the fear of approaching death. The spirit of the man shone in them strong and steadfast.

"A rescue!" he said slowly, in answer to Norvona's eager speech. "And thou a soldier of the Emperor! Friend, hast thou thought where Huss may be concealed from the wrath of the Church?"

"There are many places where thou mayst abide in safety and in silence."

"In silence! Have I come in chains to Constance that I may speak God's truth to the Emperor and the Princes, and shall I depart unheard to keep silence thereafter?"

"Think not the Emperor, the cardinals or the Princes will hear thy words. Thou wilt be condemned unheard!"

"They dare not!" cried Huss.

"They have dared already to violate the safe conduct. Thy condemnation is certain."

"The Council will hear me," said Huss. "I expect to receive sentence of death, but I am full of hope in God that I shall not swerve from the truth."

Norvona was silent. He was in the presence of courage of a higher order than that which Sigmund's tried soldiers had shown in the bloodiest battles. He was dimly beginning to understand that a man may be brave without armor of steel.

He had seen veteran warriors so weakened by long imprisonment that they had begged for life on any terms. He looked on this pale doctor from the detested University of Prague, whose sunken cheeks and hollow eyes betrayed the ravages of disease and confinement. This man embraced death gladly rather than swerve from his faith. There was wonder and admiration in Norvona's gaze.

He asked: "Who will avenge thy death when they burn thee at the stake?"

"Ah!" said the great Reformer in tones that were almost playful. "They will roast a goose" (the meaning of the word 'Huss') "but a swan whom they will not be able to kill will rise a hundred years hence."

"What a soldier thou wouldst have made!" said Norvona.

"Knowest thou aught of Jerome of Prague?" inquired Huss.

"He has fled from the city," said Norvona, in tones that betrayed somewhat of the contempt he felt for the scholarly knight.

"I rejoice that he has escaped," said Huss. "And Rudolf Faulfisch has he, too, returned?"

"He is yet in Constance. He declares that he will await the day of the trial. He cannot be persuaded out of the city."

"Tell the youth, Rudolf, to ponder the words of the great Eyclif, but most of all to study the Holy Scripture for himself. Tell him that I beseech his prayers; that, forgetting all evils, and all vain visions, and scornful imaginings, I may embrace the Lord Jesus, rejoicing only in Him."

"I will tell him," said Norvona, simply.

"I thank thee," said Huss.

The signal for Norvona's departure was given from outside the cell, and he withdrew. As the heavy door closed behind him he walked away with bowed head, softly, as one who trod on holy ground.

On the next day Jerome of Prague was brought back in chains to Constance. At Hirschau he had been recognized by his denunciations of the Council. By order of the Duke of Bavaria he was seized and carried before the Council.

He was accused of attachment to the doctrine of Huss, and was remanded from the assembly to a dungeon.

Having thus secured the two great leaders of the reform movement, the cardinals and bishops went back to their diversions outside and inside the city walls.

At last, however, Huss was brought to trial in the Kauf-haus of Constance.

Rudolf sat among the friends of the Reformer who had obtained seats in the assembly room. They caught a glimpse of their hero leader, pale and thin, wasted by tortures and long confinement, but radiant, calm, undaunted.

Then, even while they looked with beating hearts, the light of the sun was suddenly extinguished. An eclipse darkened the air. The silence was oppressive. It seemed as if the sun itself refused to shine upon the path by which his enemies would lead Huss to the stake.

A few moments later the face of Huss, still calm, even cheerful, was again visible to the multitude of his foes and the few of his faithful friends.

He addressed the Emperor with respect as president of the Council. He returned thanks for the safe conduct upon which he had come to Constance. At this the blood rushed to the face of Sigmund, but he made no reply.

The opportunity for which Huss had so long waited had now come. At last he was to

speak in defense of that faith of which he had said as Wyclif had declared before him: "I know that in the end Truth will conquer."

He began his defense with words void of rancor, yet earnest and eloquent. For a moment the waiting assembly were awed into a silence that seemed wholly sympathetic.

But as Huss proceeded it became evident to the cardinals and bishops that the daring heretic from Bohemia must be silenced at any cost.

He was ordered to be silent, and to listen to the reading of the accusations against him. Some of them were scandalous, at which Huss listened in unbroken calm. Some frivolous, such as that he believed in four gods. At these Huss smiled.

"Do you recant?" demanded the Emperor.

The listening assembly heard the reply.

"If I have taught anything opposed to the Holy Scripture I am ready and willing to recant. If not, I will defend the truth, even unto death."

At this reply, the cardinals and bishops laughed loudly. As Huss attempted to proceed in his address to the Council, they made a tumult so scandalous that his words were unheard in the uproar.

This shameful scene was repeated from day to day as the mockery of a trial continued.

In the midst of the chattering, shouting Council of Learned Fools stood Huss, calmly entreating to be allowed to plead, not for his life, but for the truth, dearer to him than life.

The noble Von Chlum approached Huss as he stood in the midst of the uproar.

"Be comforted, teacher of virtue," said Von Chlum; "truth is of higher value than life."

Rudolf, with flashing eyes and throbbing heart, sat day after day watching the face of his beloved teacher. Frequently Norvona was beside his nephew.

Many of the Emperor's own adherents had been won by the undaunted courage of Huss to a secret examination of his writings, all the copies of which had been ordered to be burned. Yet the condemned books continued to circulate under the noses of the priests, and many were won to sympathy with Huss. The feeling for him grew stronger as the trial proceeded.

Every effort was made by powerful friends to save him, but without avail.

On the last day of the trial he was condemned to be burned at the stake. A paper cap an ell high, bearing upon it three devils and the inscription, The Arch Heretic, was placed on his head.

During this fearful child's play Huss stood with unmoved dignity.

"Christ wore the crown of thorns," he said.

* The elector of Pfalz headed the procession to the place of execution. Huss was tied to the stake. The faggots were piled around him. Then, for the last time, he was urged to recant. His only reply was: "In the truth of that Gospel which I have hitherto written, taught and preached, I now cheerfully die."

As the flames leaped about him, above the noise of the combustibles and the shouts of the multitude, his voice was heard singing a hymn until it was stifled by death.

There were many who walked in deep dejection from the place of execution, feeling that the glory had departed from the earth. Among these were Rudolf Faulfisch and John of Norvona.

(To be continued.)

A New Paper

A new weekly paper has just been issued for the young people and older scholars in the Sunday school. It is the result of a joint committee of the General Synod, General Council and United Synod South. The paper issued by the Lutheran Publication Society for the General Synod is called *Lutheran Young People.* The one for the General Council carries the name *Our Young Folks.* In make up of contents the papers are identical, but bear different names to facilitate subscriptions.

The subscription price is 60 cents a year for a single copy; in lots of five or more copies, addressed to one person, 45 cents a copy a year, or 12 cents a copy a quarter. Address Lutheran Publication Society, 1424 Arch street, Philadelphia, Pa., or Board of Publication of the General Council, 1522 Arch street, Philadelphia.

Have You a Mission Treasury?

We wish that every League had a *Mission Treasury.* A systematic effort to awaken an interest in missions among the individuals of the League ought to be made. Why not appoint a regular wideawake mission committee? That committee could do a splendid work in emphasizing this very important department of League work.

* On Saturday, July 6, 1415, the sentence of the council was pronounced in the cathedral, condemning Huss as a heretic and condemning his books to be burned. Then followed his degradation from the priestly office, and all cried out together, "Thy soul we deliver up to the devil!" "And I commend it to the Lord Jesus," said Huss.

Luther League Topics

4th Week after Easter. May 1, 1904.

The Day of the Lord

(II Peter iii : 6-14)

Biblical Topic Reviewed by Rev. C. Armand Miller.

Questions to be answered in brief papers: Is the Lord surely coming? Do we know when to expect Him? What will be the manner of His coming? Why will He come, and what will occur in connection with His coming?

Lessons for our own lives: We should be looking for and earnestly desiring the coming of the day of God. This statement in the text can, of course, only apply to those who trust and love Christ. For others, the day of God will bring only a "certain fearful looking for of judgment and fiery indignation which shall devour the adversaries" (Heb. 10:27). But to the Christian there is so much that is to be desired and longed for in connection with "that day" that he is bound to be watching and praying with eagerness for its dawning. He shall "come to be glorified in His saints" (II Thes. 1:10). There is nothing we wish so earnestly as that our Lord should be glorified, nothing that can be to us such a blessed hope as that He should be glorified *in us*. And this will take place "at the revelation of the Lord Jesus from heaven with the angels of His power" (II Thes. 1: 7). When He shall be manifested "we shall be like Him, for we shall see Him even as He is." So that the same aspostle who holds before us this glorious prospect of likeness to our Lord describes it further as "this hope set on Him" (I John 3:2, 3). So that we have in the references already given the testimony of St. Peter, St. Paul and St. John as to the great blessedness, the desirableness, the hope of the coming of the Lord. To this may be added the use made of the same theme by St. James, who encourages Christian men in the midst of their trials by the words, "Be patient therefore, brethren, until the coming of the Lord" (James 5:7). And St. Jude holds forth the same hope in view of the great wickedness of ungodly men, quoting from a prophecy of Enoch (Jude 14, cf. 21). Whatever may be the case in modern Christianity there can be no doubt to him who studies the New Testament on this subject, that apostolic Christianity made much, very much, of the "blessed hope and appearing of the glory of our great God and Saviour Jesus Christ" (Tit. 2:13). To those early believers the day of the Lord was a constant comfort in the midst of trials and discouragements, a thrilling inspiration to purity and activity, the goal of hope, the victory of righteousness, the reunion with departed friends, the time of receiving of rewards, the consummation of the glory of their Lord. Surely it ought not to be less to us who live so much later that the day must be nearer far, and may be very near. Let us heed the injunction of St. Peter, and, at least, be "looking for and earnestly desiring" our Lord's kingly Advent!

5th Week after Easter. May 8, 1904.

The Schlesvig Holstein Missionary Society

(Acts xiii : 1-3, 44-52)

Missionary Topic Reviewed by Rev. W. Brenner.

I Samuel xii : 23-24; xxv : 15; xiv : 6-12; Zech. ii : 11; I John v :19; Rev. v : 9.

That all these Scripture passages have a direct and important bearing upon the different phases of the subject here under discussion will be apparent to all who carefully and intelligently read them; some stating the purpose and goal, some the motives and some the final and blessed result of that benevolent enterprise of the Church known as Foreign Missions. The passage in I Sam. 14: 6-12 may be most appropriately and significantly applied to the spirit, conduct and achievement of the first missionaries sent out by the Schlesvig Holstein Evangelical Lutheran Missoionary Society, Pohl and Bothmann. The points of similarity are quite striking and indeed quite remarkable. They certainly knew the story, and the possibility or probability of it having influenced their lives and determined their future cannot be disputed. But let us start from the beginning.

The Schlesvig Holstein Evangelical Lutheran Missionary Society was organized in 1877 (some say 1876) at Breklum, Germany, by Pastor Jensen, a man of great earnestness, zeal and piety, genial in his associations with friends and neighbors, and especially so with his parishioners, who greatly loved and esteemed him. For these reasons the creation and development of an active living interest in behalf of the cause he himself so deeply cherished and nobly defended amid its many trials, changes and perturbations (in 1893 disruption and destruction threatened the Society, and for a short time two Societies really existed; but it was for so short a period and without the least disastrous consequences, that more than a passing notice of the fact would be unjust and an exaggeration), was comparatively easy.

Pastor Jensen was assisted in arousing a

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 31 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

new and vitally important foreign missionary interest and feeling by Coopmann, Versmann and others who sufficiently appreciated the blessings of the Gospel to work and do all in their power to have others enjoy the same privileges. A proper knowledge of the moral, intellectual and physical condition of the heathen ought to move and constrain every true Christian, as it moved all the founders of the various Missionary Associations, not only to pity, but earnest, patient and persevering endeavor to accomplish their restoration and salvation. Large sacrifices in money and often in life itself are involved; but still we cannot deny or escape the momentous responsibility. A spirit of heroic devotion, self-denial and self-sacrifice, springing from a fervent love toward God and our fellow men, is required. These qualities, which are the fruit and evidence of our faith, the expression, sign and visible manifestation of the character of our lives and the value of our religion, the first missionaries of the Schlesvig Holstein Missonary Society, Pohl and Bothmann, already referred to, after careful preparation in Pastor Jensen's missionary training School, commissioned to go to India, possessed in an eminent degree. They braved and encountered many trials and dangers (marching hundreds of miles through a rough and unhealthy country on foot, with often no resting place but that like Jacob's, and no shelter except trees), in order to carry out their long contemplated and eagerly cherished hopes and ambitions. Hardships, disappointments and reverses to daunt the stoutest hearts were patiently endured and energetically overcome. The only encouragement given them at first was by the General Council missionaries at Rajahmundry, Schmidt and Artmann, who received them kindly and rendered valuable aid in getting the missionaries introduced and properly acquainted with their chosen field. Rajah of Bastar, a feudatory State in the central province of British India, refused them settlement in his territory. But three years later, when the British authorities had dethroned the cruel and avaricious tyrant, the Schlesvig Holstein missionaries entered the country at its own request and solicitation, and there they have labored successfully ever since. Other fields have been occupied and new missionaries sent out to supply them with the Word of life and light, which will dispel the darkness around them, enlighten their minds, cultivate their virtues and bless and save their souls. That the work is prospering is plainly evident. The whole eastern coast of India, embracing the Koraput and Telugu district, also Dshaipurland, forms the scene of many thrilling adventures, perilous labors and sublime sacrifices of this noble little band of workers for the Lord and His kingdom. Different languages prevailing in each district makes the number of missionaries much larger, and the cost of maintaining and extending the work much greater than would otherwise be necessary. According to the latest available reports (1896), the Schlesvig Holstein Missionary Society supports in India 11 missionaries and 20 teachers, who labor in 17 stations, with congregations numbering all in all nearly 1000 members. The annual expenditures then were about 100,000 marks ($25,000), and the receipts considerably exceeded even that goodly sum. May God's favor rest upon all His faithful servants in India and crown their lives and efforts with His richest blessings.

To honor God, to benefit mankind,
To serve with lowly gifts the lowly needs
Of the poor race for which the God-man died,
And do it all for love—
Oh, this is great!
And he who does it
Shall achieve a name
Not only great, but good.

Exaudi. May 15, 1904.

Ascended Into Heaven

(Acts i: 4-14)

Biblical Topic Reviewed by Rev. C. Armand Miller.

Questions to be answered in brief papers: What is meant by the State of Humiliation and the State of Exaltation? Describe and explain the five steps in each state? In what respects does the Ascension appropriately bring to an end Christ's life on earth? What is the significance of the Ascension?

Lessons for our own lives: We should rejoice that Christ has resumed the exercise of His power. That is the meaning of the Ascension. In the Descent into Hell He showed Himself Victor over Satan and hell. In the Resurrection He showed Himself Victor over death and the grave. But in the Ascension He rises far above earth and the skies, "far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come; and [God] put all things in subjection under His feet, and gave Him to be head over all things to the Church" (Eph. 1:21). The Ascension is not to be regarded as a change of place for Christ so much as a change of condition. It is the entering in to the exercise of the power of which He said (Matt. 28:18), "All power is given unto Me in heaven and in earth." The continued exercise of that power is the "sitting on the right hand of the Father." The Ascension is well described as a coronation. The reigning of

the King is the "sitting at the right hand." He has exiled Himself for these years of humiliation from the place and the privileges of power and glory. Now His work in the state of humiliation is done, and He goes back to His throne, taking with Him, in the oneness of His Person, His blessed humanity, the Incarnate and glorified Lord, now assuming His rule. Did a glorious procession of angelic hosts meet Him just beyond the veil of clouds that hid Him from the sight of the disciples, and singing hymns and psalms of praise, invoke the pearly portals, as they drew near, with the strains of the psalmist:

"Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors;
And the King of glory shall come in!"

Henceforth He is no longer subject, even by His own will, to the weaknesses and limitations of human life. He is a man, but He is the Man united with God, and glorified. He has entered upon His dominion. He has not only incorporated humanity into divinity, but He has exalted humanity to a place on the eternal throne! Let us praise Him, too Let us rejoice that He is at home, supreme, Head over all things to the Church!

Pentecost. May 22, 1904.

The Holy Spirit

(John xvi: 7-15)

Biblical Topic Reviewed by Rev. C. Armand Miller.

Questions to be answered in brief papers: How do we know that the Holy Spirit is a true Person? How do we prove His true divinity? What is His mission and work? How does He dwell and operate in the Church on earth?

Lessons for our own lives: 1. *The Holy Spirit has come to earth to dwell.* He had often come to earth in the days before Pentecost, to inspire and direct and qualify individuals. Certainly His influence was here on those who were children of God. But He came on Pentecost to make the Church His abiding place, to take up His dwelling in the hearts of His people, to be present with His fullness, in Word and Sacrament at all times, and wherever Word and Sacrament are offered, according to the Scriptures. When we sing or pray now, "Come Holy Spirit, heavenly dove," we do not mean to forget that He is here, but we are really asking that our own hearts may be filled with His coming, and that we may be enabled to let Him work freely within us. His home is, to-day, the Church, that is the communion of saints. Since you have the Word of God, you have the power of meeting and finding the Holy Spirit whenever you will. If you despise attendance upon the Church, the use of the Sacrament, and the reading and study of the Bible, you despise the Holy Spirit and act as if His coming on the day of Pentecost and the infinite blessing of His presence were of no importance; you make it of no value for yourself!

2. *The Holy Spirit applies to us the work of Christ.* What our Lord did for us can become ours only by faith. But "I believe that I cannot, by my own reason and strength, believe in Jesus Christ my Lord, or come to Him." And the virtue of that cross erected upon Calvary centuries ago, and bearing then upon it the body of my Lord, would be to me nothing whatever, unless the Holy Spirit revealed to me the meaning of the atonement, convinced me of my sin, and gave me the power to trust. There must be a personal acceptance of Christ, and this the Holy Spirit alone can enable me to make. He calls me through the Gospel, enlightens me by His gifts, and thus makes me able to believe. Not less than to the Father and to the Son do we owe to the Holy Spirit for the actual possession of the great gift of the forgiveness of sins!

Daily Bible Readings

April 3. Easter—John 20: 1-18.
Easter Monday—Luke 24: 13-35.
Tuesday—Ezra 1: 1-11.
Wednesday—Haggai 1: 1-15.
Thursday—Matthew 6: 7-15.
Friday—Luke 8: 22-25.
Saturday—Colossians 3: 1-16.

April 10. Quasimodogeniti—I Kings 6: 11-22.
Monday—Romans 10: 1-21.
Tuesday—Hosea 14: 1-9.
Wednesday—Joel 2: 21-32.
Thursday—Galatians 6: 1-18.
Friday—Philippians 2: 1-30.
Saturday—I Thessalonians 2: 1-20.

April 17. Misericordias—Ephesians 2: 1-10.
Monday—Deuteronomy 13: 1-11.
Tuesday—Jeremiah 23: 1-32.
Wednesday—Jeremiah 23: 33-40.
Thursday—Mark 13: 14-37.
Friday—I John 4: 1-21.
Saturday—James 1: 1-22.

April 24. Jubilate—Matthew 7: 15-29.
Monday—Genesis 7: 11-24.
Tuesday—Malachi 4: 1-6.
Wednesday—Matthew 25: 31-46.
Thursday—II Thessalonians 1: 1-12.
Friday—Matthew 24: 1-28.
Saturday—Revelation 20: 1-15.

May 1. Cantate—II Peter 3: 6-14.
Monday—Numbers 8: 1-26.
Tuesday—Matthew 9: 27-38.
Wednesday—Acts 18: 1-6.
Thursday—Isaiah 42: 1-16.
Friday—Mark 6: 1-11.
Saturday—John 16: 22-33.

May 8. Rogate—Acts 13: 1-3, 44-52.
Monday—Genesis 5: 21-24.
Tuesday—Deuteronomy 34: 1-12.
Wednesday—II Kings 2: 1-15.
Ascension Day—Mark 6: 14-20.
Friday—Luke 24: 50-53.
Saturday—Ephesians 4: 8-16.

Do You Use the Topics?—II

By G. H. Schnur

In our December number we had something to say on this subject with special reference to the missionary and historical topics. This month let us talk a little about our Biblical Topics.

You know that we Lutherans are very firm in our adherence to the Bible as the inerrant Word of God. And, doubtless, the main reason for it is found in our doctrine of grace through the means of grace. You remember that you learned in the Catechism that the Word and the Sacraments are the three only divinely appointed means of grace, and that the sacraments point back to the Word as the chief and all-inclusive means of grace.

Now, we all agree on these truths. But are we as faithful in the study of God's Word as we should be? The Luther League weekly devotional meeting offers an opportunity that ought not to be neglected. Indeed, it fills a want, offers an opportunity, that neither the Sunday school nor the pastoral catechetical class can fill.

At our Fourth National Convention at Cincinnati in 1900 the Luther League of America decided on a new departure in the matter of arrangement of Topics. In Advent, 1901, we began the use of the present scheme of having one missionary, one historical and two doctrinal topics each month. The Biblical Topics that first year gave us a bird's-eye view of Christian truth, the Bible, Sin, Salvation by Grace, Baptism and the Lord's Supper. In the present biennium, 1903-1904, our Biblical Topics have followed the first two parts of Luther's Small Catechism—namely, the Commandments and the Creed—the last topic of the present church year closing our study of the Creed. Whether the study of Bible truth along the line of the remaining parts of the Catechism will be continued next year depends upon the decision of the next national convention.

Several methods of conducting Luther League devotional meetings are in vogue. Those that have been especially brought to our attention are as follows: (1) In some cases the pastor conducts all meetings, using the Luther League Topics. This method brings out the various truths and lessons in a splendid way, but is open to the objection that without exercising the greatest care the League does not develop its own lay talent as it ought. (2) In a very large number of our Leagues the president, a layman, conducts all meetings, and assigns various portions of the service to different members, taking care that in due course of time all the members take some part. One or more are asked to prepare papers, another is asked to lead the discussion that follows the papers. The pastor generally closes the discussion by summing up the points brought out and emphasizing such truths as need it. (3) In other societies one of the standing committees appointed by the president, with the approval of the pastor, is a Devotional Committee, which controls these weekly meetings. It selects leaders and makes suggestions. These leaders seek to introduce variety, have papers prepared and read, and the discussion of the topic taken part in just as other Leagues where the president leads.

Some Leaguers are writing and asking, "How may we improve our devotional meetings?" We offer a few suggestions to leaders: First, be sure to study the Scripture lesson set for the evening. Then read all the daily readings for the week before (Pp. 30-31 of Topic leaflet). Look up all the Bible references in the comments on the topic for the evening, and in your meeting have different members repeat or read these proof passages in connection with your own presentation of the topic. Besides the study of the Bible and Bible Dictionary, in connection with the topic comments, you will find the articles in the Luther League Review invaluable. Rev. C. Armand Miller has the happy faculty of making his reviews very suggestive and intensely practical and spiritual. You will also find that the books of the various Luther League reading courses contain much matter that is helpful in preparing for a good meeting. But there is one book that ought to be in every Luther League library; it is "The Lutheran Cyclopedia," edited by Drs. Jacobs and Haas. You can procure it from your synodical publication house, or from the Luther League Review. This book is *multum in parvo.*

The subjects have sometimes been a little difficult. But we are sure that all our Luther Leaguers want to preserve our present high standard of excellence, and are willing to give some time and study to even the more difficult subjects, so that we may become more intelligent Lutherans and stronger Christians. We want to be able to give a reason for the faith that is in us. And so we will all rejoice that the Luther League offers the very best scheme of Topics, Biblical, Missionary and Historical, extant in our country and language.

Luther League of America

"Of the Church, By the Church, For the Church"

Official Call for the Sixth National Convention

Buffalo, August 16th, 17th, 18th, 1904

IN accordance with the cordial invitation extended at the Fifth National Convention at St. Paul, Minn., the Sixth National Convention of the Luther League of America will be held in Buffalo, N. Y. After conferring with the local committee, the Executive Committee has designated August 16, 17, and 18, 1904, as the time for holding the convention.

The arrangement of the programme is in charge of a sub-committee of the Executive Committee.

REPRESENTATION.

Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and all District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District Association to three delegates, and each State or Territorial organization to ten delegates. Such delegates must present proper credentials to the Committee on Credentials.

GENERAL INFORMATION.

The sub-committee of the Executive Committee who will arrange the programme will be very grateful for suggestions in regard to topics in harmony with the General Theme of the convention, and speakers. To be of assistance, the suggestions should be sent at once to E. Aug. Miller, Esq., Fifth and Walnut streets, Philadelphia, Pa., chairman of the Programme Committee.

The Committee on Transportation, in an early number of the Review, *will publish the details of the railroad rates.*

Blank forms for credentials for delegates will be sent on application by Rev. C. K. Hunton, Statistical Secretary, No. 440 South Eighteenth street, Columbus, Ohio, who will also furnish gratuitously the uniform statistical blanks of the Luther League of America.

The Luther League Review *will furnish official information each month in regard to the convention, and after the convention will publish a Convention Number containing full reports of the proceedings.*

Particulars as to hotels, boarding houses and other local arrangements will be furnished in due season by the local committee of the Buffalo District League.

This call urges all Lutheran societies, of whatever name and however synodically related, to send their full quota of delegates to this Sixth National Convention. Preparation should at once be made by every Lutheran Young People's Society to be represented at the convention in Buffalo, and of which this is the official call. It is only through the united effort and the determination of each League to contribute its share that the convention will be a full success.

LUTHER M. KUHNS,

General Secretary of the Luther League of America.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

W. C. STOEVER, PHILADELPHIA, PA.
S. G. WEISKOTTEN, BROOKLYN, N. Y.
LUTHER M. KUHNS, OMAHA, NEB.
I. S. RUNYON, NEW YORK, N. Y.

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Editorial

Christ is risen! Hallelujah!
Risen our victorious Head!
Sing His praises! Hallelujah!
Christ is risen from the dead.

Since Christ is risen from the dead, what follows? It follows that we cannot live as though no such event had taken place. A new light and a new meaning have been shed on all our life, on all duty and all privilege. With the fact of the resurrection of Christ there come new motives and new inspirations for a larger life.

And now that the thoughts of the resurrection of Christ are filling all our hearts and minds, let us consider that the Resurrection ought to mean for us a renewed purpose to think God's larger thoughts and work the works of Christ, for "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

How glorious is the new ambition which the Resurrection brings to the heart of man. "Christ being risen from the dead is become the first fruits." We, too, shall rise to that glorious life. How then does life take on a new purpose—namely, to live here for that life beyond—because "since He liveth we shall live also." Then life becomes worth living.

If this be so are we living worthily? Are we walking in newness of life? Is Christ in us a living, vitalizing power that makes itself felt to our very finger tips? Can we say, "For me to live is Christ?"

Ought not this larger life of Easter make itself felt beyond the individual? Ought not the whole church of which we are individual members feel the throbbing and working of that "newness of life?"

Ought there not to be a true Easter day with its fuller life for our Lutheran Church in this country? Ought she not to make her life felt more fully and her power be more evident in the life of our nation? Ought not the Lutheran Church to begin to come out of herself somewhat and bring her vitality to bear upon the growth and development of America? Has not the time come for the Lutheran Church to rise up and make her life and her influence felt more than heretofore?

It would seem as though we Lutherans ought to realize more fully that we are stewards, and as such ought to use the gifts and blessings which God has bestowed upon our Church more fully for His glory in letting our light shine for those outside of our

Church. We believe that our Church ought to enter more than she does into the life of the community and not let that life "pass by on the other side."

We can be true and consistent Lutherans and do this. Let us arise and do it. If we have a good thing we ought to let others know it.

When we turn to our own Church for life it is surprising how often we get an uplift from her doctrines strengthening and helpful. In the busy world about us to-day each one is asking as the important question, "How shall I succeed?" Money painted large is made the criterion of success. Its power is recognized; and for love of it men and women sell themselves to a fearful slavery. In the mad whirl of society, amid the giddiness of fashion, and in the tense strain of business, amid the grasping greed of the modern commercial life, entranced with the poison of speculation, the young man and woman from our Christian homes and altars asks, Is this the end and aim of life? Fascinating as it is, its details are harrowing and sickening to the right spirit. It is not the portion of the simple life, and when faint and weary of it all how it helps and cheers one onward in his Christian life to turn to his catechism to learn anew that there is an aim nobler and higher than this in the Christian's life. "That I might be His." To live under Jesus in His kingdom is a better condition of life, to serve Him in righteousness is a surer guarantee of happiness than to bow at the shrine of Mammon. This aim in life will keep our Luther Leaguers spiritually minded. It makes for a goodly life and holy living.

Let All Rejoice

Written for the LUTHER LEAGUE REVIEW.

Let all the world rejoice to-day,
Their grateful love and homage pay
To Christ the Truth, the Life, the Way.

Now all is o'er, the agony,
The suffering in Gethsemane,
The awful death upon the tree.

This morn in glory He arose
Triumphant over all His foes,
No more they dare His will oppose.

Then let the world rejoice and sing
Its praises to its royal King,
Who gave Himself as offering.

ERLE GREINER.

Publishers' Column

In the last two months two District Luther Leagues in Pennsylvania have sent us clubs of over a hundred subscribers each, and two other districts are at work trying to raise the requisite number, having already sent part of the number. This is very encouraging, and we are very grateful to the officers of these Leagues for their excellent efforts. It only proves what can be done. If all our District Luther Leagues would endeavor to send us 100 subscribers each our subscription list would be materially increased. Remember that the special offer for 100 or more subscribers is 25 cents a copy. Won't you give us your help?

"THE REVIEW certainly deserves our best support. It meets our expectations and we believe it worthy of being read in all our families." This is the testimony of one of our subscribers. Do you agree with him?

The Luther League Topics are growing in favor. The large edition of the current quarter is almost exhausted. Many new Leagues have taken up the study of the lessons. There is no doubt about our Topics proving a success wherever they are introduced. If you are not using them, send for sample copies and give them a trial.

Are you planning to go to the National Convention at Buffalo in August? The Transportation Committee are beginning to send out circulars, and to make up excursions from a number of points. If you are interested and want particulars, write to John F. Dinkey, chairman, Rochester, N. Y.; T. Clem Beck, Elizabeth, N. J.; M. C. Olson, Chicago, Ill.; A. J. D. Haupt, St. Paul, Minn., or L. M. Kuhns, Omaha, Neb. Plan your vacation in connection with the convention and you will make no mistake.

If you go to the convention you will need a Luther League Badge and some of the other members of your League who are going will need them. Why not order now and have them in advance? Our supply circular gives prices and discounts.

The cover design used on this issue was kindly loaned to us by the *Independent*, an excellent family paper published at 130 Fulton street, New York.

For subscriptions and all supplies address LUTHER LEAGUE REVIEW, P. O. box 876, New York city.

Dangers

In these days of looseness of living and disregard of the laws of both God and of man, it is refreshing to hear men in public life express themselves in a decided way upon the observance of Sunday and right living. Two have come under our notice recently, which we believe deserve consideration. The first is from Hon. John H. Mickey, Governor of Nebraska, as follows:

There are many perils before young men, but perhaps one of the greatest is the growing disregard of the sanctity of the Sabbath. I am sorry to observe that even Christian people are becoming more lax in their ideas of Sabbath observance, and now tolerate desecrations which a generation ago would have been placed under the ban. The danger in the indulgence of this so-called liberal spirit is manifest. It is antagonistic to spiritual training, promotes vicious habits, inculcates lawlessness, tends toward a lower standard of morals and encroaches upon needed physical and mental rest. The Christian Sabbath is the anchor of hope to the young man. If he observes the day in the proper spirit there is little danger of his going wrong during the week, and it may be safely assumed that he is starting out on a successful career. Man needs the rest and quiet, the time for meditation, which the Sabbath brings. Aside from its spiritual significance, the day properly passed gives added strength and mental force for the duties of the following week. This fact ought to be made to appeal to the young, for certainly each youth owes it to himself to best conserve his energies. A stricter Sabbath observance means less of intemperance, less of gambling, less of profanity, purer morals, higher ideals of life, and a more robust manhood. It will solve many of the perplexing problems of life which now threaten our national existence. He who successfully directs the thoughts of the youth of the land to these things is a benefactor in his way and generation and is a patriot as well.

And the other is from former Judge Selden P. Spencer, in these words:

The principal dangers confronting young men as I saw them on the bench were:

1. A loose view of honesty, leading them to handle other people's money with a lingering touch and a longing look—trying to devise ways to make something without working for it. Result: Gambling, due bills, manipulated accounts, embezzlement. "Provide things honest in the sight of all men."—Rom. 12:17.

2. A loose view of truth, leading them to conform their memories to their inclinations. Result: Loss of integrity, perjury. "These six things doth the Lord hate, yea seven are an abomination unto Him . . . a lying tongue . . ."—Prov. 6:16, 17.

3. A loose view of virtue, leading them to suspect everybody, to talk about everybody, and to act themselves as they pretend to think others are acting. Result: Lack of moral tone, disease, degeneration.

4. A loose opinion of character, leading them to indifference as to what they do or as to what others think of them. Result: Lack of standing, bad name, discharge, disgrace. "A good name is rather to be chosen than great riches."—Prov. 23:1.

5. A loose view of temptation, leading them to forget its author, to dally with its pretended pleasures, and thus to weaken the will, and lessen the power of resistance.—"My son, if sinners entice thee, consent thou not."—Prov. 1:10.

It is encouraging to have such words from sources like these. They command our attention, and should give courage to our young people.

Luther League Reading Courses.

Adopted by the Luther League of America.

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When any person has read the books of the first course, and so informs the Literary Secretary, he will receive, upon payment of the 20 cents fee, a Luther League Literary Certificate.

When he has read the books of any of the other courses, he will receive, without cost, a corresponding seal to the original certificate.

All inquiries concerning the courses should be addressed to the Literary Secretary, Rev. C. L. FRY, 1920 No. 7th St., Philadelphia, Pa.

The above books can be supplied at $3.50 for the first set and $5 for any other set, postpaid, by the LUTHER LEAGUE REVIEW, P. O. Box 876, New York, N. Y.

Have them all put in your S. S. Library.

Our Churches and Institutions

New York City

— Rev. John A. W. Haas, D.D., pastor of St. Paul's Church, 149 West 123d street, has been elected president of Muhlenberg College, Allentown, Pa., to succeed the Rev. Dr. Theodore L. Seip, deceased. The report of the committee of Muhlenberg's trustees selected to make a nomination paid high tribute to the Christian character, executive ability and scholarly attainments of Dr. Haas, and the action of the Board of Trustees resulting in his election was unanimous. Dr. Haas has accepted the call and will probably assume charge of the college at the opening of the fall term. St. Paul's parish and the New York pastorate can ill afford to lose the direct services of Dr. Haas, and only to such an important work as that at Muhlenberg could the claim to them be gracefully relinquished.

— Gustavus Adolphus Swedish Lutheran Church, Rev. Mauritz Stolpe, pastor, has recently been holding services and Sunday school at 145th street and Willis avenue. The services and Sunday school have been well attended and the future looks bright for a Swedish Lutheran church in the Bronx, there being quite a number of Scandinavians residing there. A bazaar recently held at the mission location netted $100.

Philadelphia

— Rev. Foster U. Gift, formerly pastor of St. Matthew's Church, Newberry, Pa., has accepted a call to Calvary Lutheran Church, West Philadelphia.

— The Lehigh Avenue Mission has been reopened and a Sunday school has again been organized, though no church services have as yet been conducted. The mission is in charge of the Church of the Nativity, U. S. G. Bertolet, pastor. It contemplates a change of location.

— On the 26th day of February St. Stephen's Church, in West Philadelphia, paid off $1000 of the mortgage indebtedness on the new site at Fortieth and Baring streets, bought a year ago.

— Student Hirzel, of Mt. Airy Seminary, son of Rev. C. J. Hirzel, Philadelphia, has received a call to Epiphany Church, Manayunk, a suburb.

— Literature Secretary Rev. Charles L. Fry has been elected the new president of the Philadelphia County Sunday School Association, succeeding Mr. Philip E. Howard, managing editor of the *Sunday School Times*. Rev. Charles L. Fry is also the chairman of the Philadelphia Sabbath Association's Committee on Constitution, which has just drafted the principles governing that body. The declaration has a distinctly evangelical and conservative ring.

Chicago

— The one-year-old Church of the Atonement, Rev. L. P. Pence, pastor, is negotiating for a fine location near the site of the new McKinley Park. The mission is in a growing part of the city and if all signs do not fail it has before it a most promising future.

— The Home Mission Committee of the Chicago Synod at its recent meeting mapped out its mission fields and called men who when on the ground will fill every mission controlled by this committee in the States of Indiana and Illinois.

Baltimore

— In five years' time St. Mark's Church, Rev. Dr. W. H. Dunbar pastor, has by direct giving in an unostentatious way reduced an indebtedness of $65,000 on its magnificent property to $17,000. Nor has this debt been allowed to interfere with its spirit of benevolence, for its record of 1903 is $3,035.24 for mission and like objects.

— Mrs. Almena Crothers Hamma, wife of Rev. Dr. M. W. Hamma, died at her home, 3226 Auchentorly Terrace, at 3 p. m. on Wednesday, March 2. The death of this excellent Christian woman will be widely mourned in the church. From its organization to her death Mrs. Hamma was the treasurer of the Woman's Home and Foreign Missionary Society of the General Synod.

Pittsburgh

— Rev. S. H. Mollenauer was recently installed by Rev. O. S. Oglesby as city missionary for Pittsburgh and vicinity. Rev. Kuldell delivered a German and Rev. Schramm an English address.

Cleveland

— During the last two years the sum of $11,000 has been gotten together by the Swedish congregation in this city for the benefit of the new church building. At the present time the property is worth $17,000.

San Francisco

— The First English Lutheran Church, of which Rev. Dr. Nelander has been pastor for seven years, has received a legacy of $1,000 from the late Mrs. Christina Holls to be held in trust for the poor of the congregation.

Dayton

— The temporary chapel occupied by Rev. W. J. Gaby's congregation has been sold and removed in order to clear the lot preparatory to the erection of the new church building.

— Student W. M. Hackenberg, of the senior class of Wittenberg Seminary, has been called to the pastorate of the Second Church. He has accepted and will take charge May 1.

New Haven

— The young men of the First Lutheran Church, Rev. J. Luther A. Sieber pastor, have organized a society for the study of the Word of God and the advancement of Lutheranism in New England. Organized on February 16, they have most fittingly called themselves the "Melanchthonians."

Syracuse

— Besides the five large congregations of the General Synod in this city, four German and one English, the Home Mission Board of that body has organized an English mission in South Syracuse, to which Rev. E. L. Tucker, of Central Bridge, N. Y., has been called as pastor.

MISCELLANEOUS

— The Swedish Deaconess Board has bought 23 acres near Chesago, Minn., to establish a home for the aged.

— Rev. M. Valentine, D.D., editor of the Lutheran *Observer*, has been called to the presidency of Pennsylvania College, at Gettysburg, Pa.

— Hon. Charles Dick, the Senator elected by the Legislature of Ohio to take the place made vacant by Senator Hanna's death, is a member of Trinity Church, Akron, Ohio, Rev. E. W. Simon pastor.

— Judge Hassler, recently appointed by the Governor of Pennsylvania, is a Lutheran, and is the son of Rev. John W. Hassler, D.D., of Lancaster. The petition to the Governor to appoint

Mr. Hassler was signed by practically all the members of the Lancaster Bar.

— Rev. C. P. Weiskotten, formerly of Manayunk, Philadelphia, was installed February 28 pastor of St. James' Church, Tuscarawas, Ohio, Rev. T. F. Weiskotten, of North Lima, officiating. On this occasion the liturgical service was used in St. James' Church for the first time.

— Grace Lutheran Church, Kenosha, Wis., Rev. Perry E. Baisler pastor, consecrated its new house of worship February 21. The building is of pressed brick, is of churchly style of architecture, and will seat about 300. The basement is furnished for the Sunday school. The congregation organized February 3, 1901, with 14 members, and now numbers 94. The property is valued at $11,000, with a $4000 debt.

— A generous member of the Fifth Church of Springfield, Ohio, has donated $1000 toward the payment of the debt on the building, conditioned on the congregation raising an equal amount.

— Mrs. Caroline Traver of West Sandlake, N. Y., left a bequest of $500 to the Lutheran Church of that town, the annual interest of which is to be devoted to benevolent objects.

— The will of the late wife of the Rev. W. M. Hamma, D.D., of Baltimore, provides well (after the death of her husband) for Home and Foreign Missions within the General Synod, each to receive $5000, and especially well for the Wittenberg Theological Seminary at Springfield, Ohio, the builk of the estate being devoted to its interests.

— Of the 697,763 immigrants who landed in New York during the year 1903, 16,445 were Norwegians, 5965 were Danes, and 27,368 were Swedes, in all 49,778 Scandinavians. Here is material for the Scandinavian Synods of this country to follow up and gather in.

— The *Lutheran* publishes the following: "As we have always predicted, an unsound practice in the Church will sooner or later die of its own accord. It carries the seed of its death in its own bosom. And so it happens that in the very denomination where church-supper religion was most in the fashion it has been discovered that the good that has come of it is easily reduced to nil, while the evil that has grown out of it is by no means inconsiderable. At the electoral conference of the lay delegates to the Methodist Conference now being held in this city, the following resolution was adopted by a vote of 66 to 61: '*Resolved*, That the lay delegates in convention, being strongly convinced of the evil effects of suppers and paid entertainments in our churches, earnestly request the official boards of all our churches to take action to have them discontinued.' What makes this action all the more significant is the fact that it is inspired by the laymen. Making all due allowance for the stress to which some poor congregations are put to raise funds to meet their expenses, such practice is a great confession of weakness which no church should feel itself obliged to make. Evidently a better day is dawning, and instead of running restaurants the Church may now find time and inclination to conduct Christian kindergartens, mission enterprises, and other benevolent and soul-saving work."

Tour to the Pacific Coast

On account of the General Conference of the Methodist Episcopal Church, to be held at Los Angeles, Cal., beginning May 3, the Pennsylvania Railroad Company will run a personally conducted tour to Los Angeles, visiting the Grand Canyon of Arizona *en route*, at unusually low rates. A special train of the highest grade Pullman equipment will leave New York, Philadelphia and Pittsburgh on Wednesday, April 27, running via Chicago and the Santa Fé Route to the Grand Canyon. Sunday will be spent at this wonderful place, and Los Angeles will be reached on the evening of May 2. Round-trip tickets, including transportation, one double berth, and meals on special train going; and transportation only returning on regular trains via direct routes or via San Francisco, will be sold at rate of $106 from New York, $105 from Philadelphia, Baltimore and Washington, and $100 from Pittsburgh. Tickets will be good to return at any time before June 30. Tourists returning via St. Louis may stop off for ten days to visit the World's Fair, by depositing ticket and paying $1.00 fee. A descriptive itinerary will be sent on application to Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia, Pa.

For Special Terms on "Way of Salvation" for Luther Leagues, apply to the author, 1315 Waveland Ave. Chicago, Illinois.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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Uniform Statistical Blanks

For the sake of uniformity and economy of time and money the Executive Committee of the Luther League of America has adopted the plan herein set forth for the gathering of statistics, and hopes to have the full and prompt co-operation of every officer whose duty it is to co-operate. The plan is simple and will be effective, provided each and every State, district and local statistical secretary will do his part.

It will be a satisfaction to all, and will be a great help in the work to have, at the Buffalo Convention, reports, accurate, uniform and complete, from all our Leagues. This can be done, and it is the end we have in view.

THE PLAN.

1. Every Local League or organization will report through its secretary or president to the statistical secretary of the District League to which it belongs.

2. The District statistical secretary will copy these reports on blanks provided for the purpose and forward them to his State statistical secretary.

3. The State officer will make his records and forward the reports to the National statistical secretary.

4. Where there is no district or State League the Local organization will procure a blank from the National statistical secretary and report directly to him.

Upon application the National statistical secretary will furnish, free of cost, suitable blanks for these reports.

State officers should make requisition for the number needed in their territory and have them sent to the District secretaries, who can attend to the distribution to Local Leagues.

The new blanks are in card form, can be mailed for 1 cent, and, we believe, will be found quite satisfactory, though different from those you have used heretofore.

The undersigned will cheerfully furnish additional information if the plan is not fully understood by this explanation.

THE BLANKS ARE READY FOR FREE DISTRIBUTION.

CHAS. K. HUNTON,
Statistical Secretary.
735 E. MOUND STREET, COLUMBUS, OHIO.

The Guarantee Fund for the Support of the General Secretary

The Finance Committee report that the total subscription to the Guarantee Fund, guaranteeing the payment of the salary of the General Secretary for the year ending February 1, 1904, amounted to $740; but as the Treasurer of the League was enabled to pay all of the Secretary's salary excepting $350.15 out of the regular income of the League, the Finance Committee were obliged to call upon the guarantors for but 47 1-3 per cent. of the amount of subscriptions.

It is gratifying to report that the amount so called for has been paid into the treasury, thus closing the amount for the first year.

The committee is now soliciting subscriptions for the Guarantee Fund for the present year, and report the following subscriptions to date:

Rev. Geo. H. Schnur	$25.00
A Friend	25.00
Horace W. Bikle	25.00
F. A. Hartranft	25.00
W. H. Ruppel	25.00
L. L. of St. Mark's Church, Washington, D. C.	10.00
L. L. of Holy Trinity Eng. Lutheran Church, Buffalo, N. Y.	10.00
J. F. Smith, Omaha, Neb.	10.00
Paul W. Kuhns, Omaha, Neb.	10.00
William Wilke, Omaha, Neb.	5.00
W. H. Koenig, Omaha, Neb.	10.00
Hon. Gustave Anderson, Omaha, Neb.	10.00
Rev. Luther M. Kuhns, Omaha, Neb.	10.00
Louis Van Gilluwe, Ocean City, N. J.	5.00

The committee now appeal to the members and friends of the League for subscriptions to the Guarantee Fund for this year. Any desiring to make such subscription will please forward the same to

FRANK A. HARTRANFT,
Chairman Finance Committee,
803 Stephen Girard Building,
Philadelphia, Pa.

— The President of the Luther League of America has appointed the following Transportation Committee for the Fifth National Convention of the Luther League of America: J. F. Dinkey, chairman, Rochester, N. Y.; T. Clem Beck, Elizabeth, N. J.; M. C. Olson, Chicago, Ill.; A. J. D. Haupt, St. Paul, Minn.; L. M. Kuhns, Omaha, Neb.

NEW YORK

— The eleventh convention of the Luther League of New York State will be held at Buffalo, August 15. The date and place of the convention are selected so as to give delegates an opportunity to attend the State and National conventions at the same time.

New York City District

— The regular bimonthly business meeting of the Luther League of New York city was held at St. Mark's Church, 323 Sixth street, on Tuesday evening, March 1. A resolution was adopted authorizing written reports from the societies to be rendered at the spring convention of the League instead of at the business meetings, as heretofore. The Literature Committee was increased from five members to one member from each society connected with the League. Notice was given of resumption of activity by the Choral Union, which for some time had not kept up its work.

— Rev. Dr. R. B. Peery, principal missionary of the United Synod South to Japan, has consented to address the Luther Leaguers of New York City on Japan, including the missionary work being done there, on Friday evening, April 15, at the Church of the Atonement, 140th street and Edgecomb avenue, Rev. F. H. Knubel, pastor. Dr. Peery has labored for several years in the interesting little kingdom which is now attracting so much attention in all the world, and his public speeches are being heard with deep interest and great profit. His address to the Lutherans of New York will be given under the auspices of the District Luther League of New York.

— As we go to press we learn of the death of one of the organizers of the Luther League of New York City, Mr. Herman Rohrs of St. Peter's Church. We shall present an obituary notice in our next issue.

Rhinebeck District

— The twenty-seventh convention of the Rhinebeck District will be held on Tuesday, May 3, in St. John's Church, Manorton, Rev. W. H. Stutts pastor. General Secretary Kuhns of the National League will be the principal speaker.

— Rev. Chas. S. Rahn, pastor of the new English Lutheran Church at Poughkeepsie, has recently organized a Luther League among the young people of his congregation.

— Three societies of this district—Hudson, Saugerties and Valatie—are planning to hold rallies during the month of April.

— The Luther League of St. Luke's Church, Valatie, has contributed $10 for a new rail and curtain for the choir gallery in the church, and a like sum to the fund for a new Sunday school library.

— The Luther League of Saugerties observed its fourth anniversary with an appropriate service on Sunday evening, March 7. The pastor, the Rev. Christian Krahmer, spoke on the question: "What kind of ministers do we need for our congregations and where shall we get them from?" A special offering was taken for Wagner College. The League now numbers 86 members.

Buffalo District

— A Luther League was organized recently in Grace Lutheran Church, Rev. William T. Grommisch pastor, and is making a good beginning.

PENNSYLVANIA

Philadelphia District

— A Luther League of 31 members was organized in Christ Church, Chestnut Hill, on February 14. The following officers were elected: Pres., Rev. G. C. Reese; vice-pres., Mr. Walter Wentz.; sec., Miss Mabel A. Borthwich; treas.,

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Miss Mae Staake. Since the organization was effected six new members have been added.

— On Monday evening, March 14, the Luther League of St. Paul's Church, Rev. C. J. Hirzel pastor, helped to brighten the life of the inmates of the Orphans' Home and Asylum at Germantown by providing a short entertainment and refreshments for all. The children of the Home also took part in the programme, reciting several dialogues very nicely. About 40 members of the League visited the Home on this evening.

Berks County District

— The Luther League of the Orphans' Home at Topton has contributed $7.16 toward the erection of Luther League Hall at Muhlenberg College.

Somerset District

— The Luther League of Trinity Church, Somerset, Rev. Robert L. Patterson pastor, contributed $23 to the church treasury last year, and the Junior League contributed $10.

Northeastern District

— At the annual meeting of the Luther League of St. John's Church, Wilkes-Barre, Rev. Jas. F. Beates pastor, the following officers were elected: Pres., Arthur Kleemann; vice-pres., George Hutter; sec., Gertrude Ecker; treas., Romeo Miller. A Junior Luther League was organized recently with 12 charter members. The outlook of this League is promising and the enthusiasm of its members is encouraging. The officers are: Pres., Ernest Searfoss; vice-pres., Horace Miller; sec., Lottie Hover; treas., Grace Herb.

DISTRICT OF COLUMBIA

— The Luther Leagues of Washington, D. C., held a union devotional meeting on March 17 at Zion's Church. Each League was well represented. Mr. Harry Fillinger, president of St. Mark's League, read a paper on "Who Hath Redeemed Me." Rev. L. H. Waring, acting pastor of Zion's, and Rev. J. L. Frantz, pastor of St. Mark's, made some fitting remarks on the subject. The meeting was closed with prayer by Rev. Geo. Brodthage, pastor of St. John's Church, after which the members enjoyed a social hour.

WEST VIRGINIA

— On Thursday, January 28, the Rev. L. D. Reed of Jeanette, Pa., delivered an address on Luther League Work, in Zion's German Lutheran Church, Wheeling, Rev. S. B. Stupp pastor. After the lecture it was unanimously decided to organize a League. The following officers were elected: Henry Beneke, pres.; Carl Kettler, vice-pres.; Miss Barbara Yager, rec. sec.; Charles Hartman, cor. sec.; Miss Carrie Mehlmann, treas.. Sixty-six young people gave their names for membership. Others have joined since, so that there are now more than 75 members. The Luther League Topics have been adopted, and the first devotional meeting was held Sunday evening, March 6, with C. H. Wegman as leader. In spite of the heavy rain, nearly all the members attended this first meeting, and all were well pleased. Zion's congregation has many young people who can do much toward making this new League a success. Much of the work will be done in German. Zion's congregation has introduced English evening services since the advent of the present pastor. The Luther League Hymnal is used at the English services.

Luther League Supplies

Luther League Topics.

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Adopted by the Luther League of America at the Chicago Convention.

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1. Lutheran Manual, Remeusnyder. 2. Schoenberg Cotta Family Mrs. Rundel Charles. 3. Way of Salvation, Gerberding. 4. Praying and Working, Stevenson. 5. Lutheran Foreign Missions, Lauray.

Price $3.50, expressage prepaid, or sent free for 15 new subscribers to the Review at 50 cents each.

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1. Life of Luther, Wackernagel. 2. Spener and Francke, Mrs. Marie Richard. 3. Life of Melanchthon, Stump. 4 Ecclesia Lutherana, Seiss. 5. Lutherans in America, Wolf

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the Review at 50 cents each.

Third Course.

1. Conversion of India, George Smith. 2. Sacred Meditations, Gerhard. 3. The Common Service, Scheele. 4. Martin Luther, Jacobs. 5. The Deaconess Calling, Wacker.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the Review at 50 cents each

Fourth Course.

1. Elements of Religion, Jacobs. 2. The Golden Altar, Seiss, 3. Gustavus Adolphus, Fletcher. 4. Luther on Education, Painter. 5. The Life of Christ, Stalker.

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Cash must invariably accompany all orders and should be addressed to the

LUTHER LEAGUE REVIEW,
P. O. Box 876,
New York, N. Y.

OHIO

— The Luther League of Ohio at its meeting in Van Wert, in May, 1903, decided to meet hereafter on the Wednesday and Thursday nearest June 25, the anniversary of the adoption of the Augsburg Confession. The Executive Committee has therefore decided that the next convention shall be held in Newark, Ohio, in the Church of which Rev. J. C. Schindel is pastor, on June 22 and 23. F. P. Bossart, president; Grace Hunton, rec. sec.

— A Luther League was organized on February 10, in St. James' Church, Tuscarawas, Rev. C. P. Weishotten pastor. There were 29 charter members; seven were added at the first business meeting and others at the second. Devotional meetings are held each Sunday evening, one social and one business meeting each month. They are at present working for the benefit of a young mission.

Springfield District

— The next convention of the Springfield District Luther League will be held April 29 in the First Lutheran Church, in East High Street. The following have been selected to represent the District League in the National League Convention: The Rev. Dr. H. H. Bauslin, the Rev. A. E. Gringel and Miss Mabel Prince; alternates, the Rev. W. L. Guard, Miss Christina Metzger and Miss Webber. To the State convention at Newark in June were chosen O. F. Weaver, the Rev. A. B. Garman, the Rev. H. S. Lawrence, Miss Emma Scholl and Eldon Dolbeer; alternates, the Rev. A. H. Smith, Miss Mollie Clapp, C. A. Skinner, Mrs. Jefferies and the Rev. A. D. Gilbert.

ILLINOIS

Chicago District

— There are now 30 societies connected with the Chicago District Luther League. The spring convention of the League will be held on May 16.

Red River District

— The convention of the Red River District Luther League will be held at Geneva May 17.

Tri-City District

— The Tri-City Luther League of Davenport, Iowa, and Moline and Rock Island, Ill., held its quarterly convention March 21 at the Swedish Lutheran Church, Moline, Rev. C. A. Hemborg pastor. There was an attendance of nearly 100. The devotional exercises were led by Mr. Roscoe Allen of Davenport, and prayer was offered by Prof. A. W. Williamson, Ph.D., of Augustine College, Rock Island. The Executive Committee reported their revision of the constitution, which was finally adopted. The following numbers were contributed: Music, by the Augustine College Mandolin Club; reading, "Curfew Must Not Ring To-night." Carl E. Brederson; music, Mandolin Club. Then there was the social hour with refreshments.

— The Grace Lutheran Church of Rock-Island, Ill., Rev. C. E. Hoffsten pastor, is raising money for the purpose of putting a basement under the church suitable for Sunday school rooms, with kitchen and dining room. The Grace Reliance Club, made up of the men of the congregation, is especially taking this matter in hand. At its meeting on March 24 the club heard an account of travels in Europe by John H. Hauberg, who spent six months in the Fatherland three years ago.

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NORTH CAROLINA

— The Young Men's Luther League of Lenoir College was organized on Sunday February 21. The officers elected are: Mr. P. D. Pence, pres.; Mr. J. H. Young, vice-pres.; Mr. O. W. Aderholt, sec. and treas.; Mr. E. G. Morrison, organist. The Young Ladies' Luther League of Lenoir College was organized at the same time, with officers as follows: Miss Anna Catherine Walter, pres.; Miss Clara Smyre, vice-pres.; Miss Cora Long, sec.; Miss Myrtle Graeber, treas. The students are taking up this work with commendable interest and enthusiasm. The exercises of the regular meetings will consist of singing, reading and study of the Scriptures and prayer. The Luther League Topics will be used. The papers and talks of the students who participated in the exercises of the first two meetings were well prepared and edifying. This marks another step forward for Lenoir College in her service of our Church. The correspondent to the *Lutheran Visitor* who reports the organizations at Lenoir College adds the following: "The Lutheran Church in the South needs the Luther League. Properly organized and used, this institution will do a great service to the Church. We must hold our young people to do this. We must *instruct* and *interest* them, they must be actively engaged in the work themselves. Let there be a general movement along this line."

GEORGIA

— The Luther League of the Lutheran Church of Savannah held its annual meeting February 26, when the following officers were elected: Pres., Mr. W. B. Span; rec. sec., Mr. William Pattinger; cor. sec., Miss Lottie Lang; treas., Mr. Harry Preact.

SOUTH DAKOTA

— The seventh annual convention of the Luther League of South Dakota will be held in Brookings, S. D., May 24, 25 and 26, 1904. Every young people's society connected with a Lutheran congregation or a Lutheran institution of learning in the State should make preparations to be represented at the convention. Lutheran pastors and professors within the State are considered delegates when present. A general invitation is extended to all Lutherans.

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Further information concerning the convention will be cheerfully furnished by either of the undersigned. C. K. SOLBERG, Pres.; J. M. OTTERNESS, Cor. Sec.

OREGON

— The Columbia River District Luther League will hold its convention at Portland, April 12.

MISSOURI

— The Junior Luther League of the First Lutheran Church, Kansas City, Rev. John A. M. Ziegler, D.D., pastor, has subscribed $100 toward the fund to pay the church debt and has already raised $25 of the amount.

MINNESOTA

— The convention of the Luther League of Minnesota will be held at St. Peter May 2-4.

KANSAS

— In the First English Church of Lawrence, Rev. E. E. Stauffer pastor, the Y. P. S. C. E. has been changed to the Luther League. The pastor says, "The character of the Luther League Topics, which we study from week to week, is such as to make intelligent Christians and at the same time loyal Lutherans. I believe that every Lutheran young people's society would find it a decided advantage to take up the Luther League Topics."

IOWA

— Mr. H. N. Theis, former treasurer of the Luther League of Illinois, who is an ardent Luther Leaguer, has received well earned recognition in the railroad service in which is engaged. His promotion is from city passenger and freight solicitor at Dubuque to traveling freight agent, with headquarters at Philadelphia. Mr. Theis is one of the youngest men employed in the latter capacity.

— Much interest is shown in League work in the Church of the Transfiguration. Twenty subscriptions to the REVIEW were recently sent in from this League. The officers of the League are: Pres., Mr. F. Jensen; vice-pres., Mr. C. L. Gable; treas., Miss L. Ertle; fin. sec., Miss G. Hallamn; rec. sec., Miss Kathryn Hinckle.

— Rev. R. B. Peery, the principal missionary in Japan of the United Synod South, will address the Philadelphia Central Luther League on Tuesday, April 12.

The Lutheran a Church of Faith and Work

The Evangelical Lutheran is, indeed, the church of the pure doctrine, of universities and theologians, but that it is also the Church of practical work is seen in the following facts: 1, It is the Church of the Reformation, of the oppressed and priest-ridden Catholics, the Gustavus Adolphus Society alone aiding 2286 missions in Catholic lands; 2, it is the Church of the poor emigrant, sailor, colonist in all climes; 3, it is the Church of the most successful heathen mission work. It gives more money and sends out more missionaries than any other Protestant church. The two most successful Protestant missions in the world are Lutheran, the Scandinavian mission in Madagascar, with 110,000 converts, and the German Kols mission in India, with 82,590 adherents. The Finnevelly mission in Southern India of the Church Missionary Society reports 54,224 adherents. This is the most successful mission of England.

Plan Now to Attend The Luther League Convention At Buffalo in August. . .

Delegates and others from New York City and vicinity, New Jersey, Philadelphia and South thereof and Eastern Pennsylvania points, should take advantage of the opportunity thus afforded to make the trip via the

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G. G. NOBLE, Southeastern Passenger Agent, 716 Chestnut Street, Philadelphia, Pa.

CHAS. S. LEE, General Passenger Agent, 26 Cortlandt Street, New York.

Rates to St. Louis World's Fair

For the Louisiana Purchase Exposition, to be held at St. Louis, Mo., from April 30 to December 1, 1904, several forms of excursion tickets to St Louis will be placed on sale by the Pennsylvania Railroad on April 25, as follows:

Season tickets, good to return until December 15, 1904, to be sold daily at rate of $38.80 from New York.

Sixty-day excursion tickets, final limit not later than December 15, 1904, to be sold daily at rate of $32.35 from New York.

Fifteen day excursion tickets, to be sold at rate of $26.25 from New York.

Tickets of the forms named above will be sold from other stations on the Pennsylvania Railroad at proportionate rates.

Ten-day special coach excursion tickets will be sold on May 10, and on other dates to be announced later, good going only on special coach trains, or in coaches on designated trains, and good returning in coaches on regular trains, at rate of $20.00 from New York, $18.50 from Philadelphia, and proportionate rates, approximating one cent per mile, from other points.

Excursion Tickets by Variable Routes.—Season tickets and sixty-day excursion tickets will be sold via variable routes; that is, going by one direct route and returning via another direct route. Variable route tickets will be sold applying through Chicago in one direction at the same rates as apply for season and sixty-day excursion tickets to St. Louis, going and returning via the direct routes.

On all one-way and round-trip tickets, reading to points beyond St. Louis, a stop-over of ten days will be permitted at St. Louis on payment of a fee of $1.00 and deposit of ticket.

How Many Threes in the Bible?

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ADDRESS ANSWERS TO MRS. C. L. FRY, 1920 N. 7TH ST., PHILA.

1. Before what three judges was St. Paul on trial as a prisoner?
2. Who were the three judges before whom Jesus stood?
3. Which three disciples were more intimate with Jesus than the others?
4. On what three occasions was this fact proved?
5. What three persons did these three disciples see transfigured on the mount?
6. On what occasion were the three Persons of the Holy Trinity seen and heard at once?
7. What were the three temptations of our Lord?
8. What were the three gifts brought by the wise men from the East?
9. What three young men were cast into the fiery furnace by Nebuchadnezzar?
10. For what purpose did the three angels visit Abraham's tent?
11. Why were there three crosses on Calvary's hill?
12. Why did the three women go to the sepulchre early on Easter morning?
13. What prophet had three companies of fifty soldiers sent to seize him, and why was more than one company necessary?
14. What are the three Christian graces referred to in I. Cor. xiii.?
15. What are the three titles which Jesus gives Himself in a single verse?
16. What three weapons did each man of Gideon's army have in his hand?
17. What three things were kept in the sacred Ark of the Covenant?
18. What three articles of furniture were in the holy place of the tabernacle?
19. Where were the three nails driven in crucifying our Saviour?
20. What three days in Jonah's life did he never forget?
21. What three seas are in the Holy Land?
22. Where are the three epistles of St. John in the New Testament?
23. What child was called out of his bed three times?
24. On what three mountains was Balaam taken to curse Israel?
25. What three men does the Bible say committed suicide?
26. What three friends of Jesus lived in Bethany?
27. Who were the three friends of Job who came to comfort him?
28. What three persons did Jesus raise from the dead?
29. Where did Peter three times deny his Master?
30. What were the three chief feasts of the Jews?
31. What are the names of the three divisions of the Holy Land?
32. What three commandments are on the First Table?
33. What were Jesus' three answers to the woman of Canaan?
34. What three questions and answers did Jesus put to Simon Peter after his resurrection?
35. Who were the three sons of Noah, and what three continents did their descendants people?
36. What vision of Peter on the housetop was repeated three times?
37. What prayer did Jesus utter three times in the agony of Gethsemane?
38. To what three men did Joseph interpret their dreams?
39. Why did Joseph's brothers go down to Egypt three times?
40. What were the three different numberings of Gideon's army?
41. What did the angel say to the husband of the Virgin Mary in each of his three dreams?
42. What three villages were very near to Jerusalem?
43. When did Job pierce Absalom's body with three javelins?
44. Which of the three men was "neighbor" to the man who fell among thieves in the parable?
45. What different use did three men make each of his "pound" in another parable?
46. What prophet stretched himself three times on the body of a dead child?
47. What nobleman said his prayers three times a day?
48. What baby had to be hid by his parents for three months after his birth, and why?
49. What was said of the fig tree which was barren for three years?
50. For what did Paul beseech the Lord three times, and with what result?

Every Junior may enjoy the privilege of working for something, if we have a fixed object in view.

Have you a badge?